



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

were needed, it may be had in the fact that no allusion to it appears in the introduction to the *History of India as Told by Its Own Historians*, cited above, nor in Stanley Lane-Poole's sketch of Elliot in the *Dictionary of National Biography*.

GORDON W. THAYER

Librarian of the John G. White Collection

Cleveland Public Library

Addendum on a difficult Old Persian passage

IN *JAOS* 35. 344–350, I discussed the difficulty in the Behistan inscription of Darius, col. 4, lines 2–8, part of which reads, in literal translation: 'By the grace of Ahuramazda, in one-and-the-same year after that I became king, I fought nineteen battles; by the grace of Ahuramazda, I smote *him* and took captive nine kings . . .' The crux lies in *adamšim ajanam* 'I smote him', where we should expect the plural pronoun. Certain editors do indeed emend the text to give a plural form, but in my article above cited I showed that there were certain inconcinnities and concords *ad sensum* even in the Old Persian inscriptions themselves, scanty as is the material which they furnish. I was able also to furnish some parallels from English, from Latin, and from Greek. The conclusion was that *him* referred to a singular collective idea, 'the foe,' extracted from *hamaranā* 'battles.'

The conviction that this interpretation is correct is strengthened by the finding of other parallels sporadically since the writing of that article. Acts 8, 5 **Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμαρίας ἐκήρυσεν αὐτοῖς τὸν Χριστόν**, shows (like four passages cited *JAOS* 35. 349) a plural pronoun with its antecedent implied in a city name. Sall. *Cat.* 18.1 *Sed antea item coniuravere pauci contra rem publicam, in quibus Catilina fuit; de qua quam verissime potero dicam*, contains *qua* with an antecedent *coniuratio* implied in the verb *coniuravere*. Sall. *Cat.* 56. 5 *Interea servitia repudiabat, cuius initio ad eum magnae copiae concurrebant*, has *cuius* with the plural antecedent *servitia*, which is doubly peculiar, since *servitium* is properly abstract, 'slavery,' and if made concrete should be collective, as it often is; but as a concrete the word is sometimes made to denote an individual slave, and therefore capable of use in the plural. This seems a favorite use of Sallust (*Cat.* 24, 4; 46, 3; 50, 1; 56, 5; *Jug.* 66, 1), though it occurs in other authors also.

The value for the Old Persian passage is that it furnishes a plural antecedent, which is then understood collectively and referred to by a singular pronoun. While one might perhaps take *cuius* as *cuius rei*, the use of the neuter pronoun in this way (where ambiguous with other genders), without express antecedent in the same number and gender, is extremely rare, and that *cuius* is actually feminine with ellipsis of *rei* is even less likely. In the next passage there can be no refuge to such subtleties: Sall. *Hist. frag.* p. 133, § 15, Eussner (in the Oration of Licinius Macer to the plebs) *ne vos ad virilia illa vocem, quo tribunos plebei modo, modo patricium magistratum, libera ab auctoribus patriciis suffragia maiores vestri paravere; quo* has as its antecedent *virilia illa*, thought of as a singular collective. Another passage is Livy 42. 8. 7 *quas ob res placere senatui M. Popillium consulem Ligures pretio emptoribus reddito ipsos restituere in libertatem bonaque ut iis, quidquid eius recipere possit, reddantur curare*: in which the antecedent of the singular *eius* is the plural *bona*, as a logical collective singular. Cf. also the singular use of *news* in English, as in *The news is good*.

These passages lend additional support to the interpretation of *adamšim ajanam*, given *JAOS* 35. 344-350.

ROLAND G. KENT

University of Pennsylvania

An Emendation to Jer. 4. 29

In Jer. 4. 29, we read as follows מְקוֹל פֶּרֶשׁ וּרְמָה קֶשֶׁת בְּרַחַת כָּל הָעִיר בָּאוּ בַּעֲבִים וּבְנִכְפִּים עָלוּ כָל הָעִיר עֲזוּבָה וְאִין אִישׁ יוֹשֵׁב כָּהֵן: 'From the noise of the horsemen and those that shoot with the bow, fleeth the whole city; they go into thickets, and climb up upon the rocks: every city is forsaken, and not a man dwelleth therein.' The word עֲבִים presents some difficulty as it is not found elsewhere in the Bible in the sense of 'thickets.' We ought to read בְּנִכְפִּים 'into ditches.' Cf. 2 Kings 3. 16, עָשָׂה הִנָּחַל הַזֶּה גְּבוּלֵי גְבוּלֵי: 'Make this valley full of ditches.' As a parallel passage where ditches or caves are mentioned together with rocks as hiding places, Isaiah 2. 19 may be cited; see also 2 Sam. 17. 18. This emendation gains plausibility from the Sept. rendering σπηλαια, which has led some to read בְּחֹרִים בְּמַעְרוֹת neither of which is as near our text.

ISRAEL EFROS

Baltimore